

Universal And Individual Christ

by Samael Aun Weor

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It is well to understand that the Army of the Voice, the Army of the Word, is FIRE. And that this living Fire, that living and philosophical Fire that makes the chaotic matter fecund, is the Cosmic Christ, the "Logos," the Great Word. But that, for the Logos to appear, for it to come to manifestation, the One must unfold itself in the Two — that is, the Father in the Mother — and from the union of the two opposites is born the third: the Fire. That Fire is the Logos, the Christ, the Verb that makes possible the existence of the Universe in the Dawn of any creation.

The Universal and Individual Christ

The Universal Christ

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It is well that we understand better what the Christ is — that we do not content ourselves with remembering the merely historical question. Because the Christ is a reality from instant to instant, from moment to moment, from second to second; He is the Creator. The Fire has the power to create the atoms and to disintegrate them; the power to manage the universal cosmic forces, etc. The Fire has the power to unite all the atoms and create Universes, as well as the power to disintegrate Universes. The world is a ball of fire that is ignited and extinguished according to laws.

Christ is the Fire of the Fire, the Flame of the Flame, the Astral Signature of the Fire.

Over the Cross of the Martyr of Calvary is defined the Mystery of the Christ with a single word that consists of four letters: INRI — Ignis Natura Renovatur Integram — "Fire Incessantly Renews Nature."

The Advent of Christ in the heart of Man transforms us radically.

Christ is the Solar Logos, Perfect Multiple Unity. Christ is the life that throbs in the entire universe; He is that which is, that which always has been, and that which always will be.

Much has been said about the Cosmic Drama; unquestionably this Drama is formed by the Four Gospels. It has been said to

us that the Cosmic Drama was brought by the Elohim to the Earth; the Great Lord of Atlantis represented that Drama in Flesh and Bone.

The Great Kabir Jesus also had to represent the same Drama publicly in the Holy Land.

Even though Christ be born a thousand times in Bethlehem, it serves nothing if He is not born in our heart also.

Even though He had died and risen on the third day from among the dead, that serves nothing if He does not die and rise again in us also.

To try to discover the nature and essence of fire is to try to discover God, whose real presence has always been revealed under the igneous appearance.

The burning bush (Exodus 3:2) and the conflagration of Sinai at the giving of the Decalogue (Exodus 19:18) are the two manifestations through which God appeared to Moses.

Under the figure of a being of Jasper and Sardonyx, of the color of flame, seated on an incandescent and resplendent Throne, Saint John describes the Lord of the Universe (Apocalypse 4:3-5).

Our God is a Devouring Fire, writes Saint Paul in his "Epistle to the Hebrews."

The Individual Christ

If before the Guardian of the World of the Will we do not decide for the Direct Path — narrow and difficult — it will not be possible for the Individual Christ to be born.

If we do not first make ourselves Men, it is not possible for the Son of Man to be born. "If the seed does not die, the germ is not born."

The Intimate Christ is latent in our seed.

Temptation is fire; the triumph over temptation is light.

The Initiate must learn to live dangerously; thus it is written; this the alchemists know.

The Intimate Christ arises interiorly in the Work related with the dissolution of the Psychological I.

Obviously, the Interior Christ only comes at the summit moment of our intentional efforts and voluntary sufferings.

The advent of the Christic Fire is the most important event of our own life. The Intimate Christ then takes charge of all our mental, emotional, motor, instinctive, and sexual processes.

Unquestionably, the Intimate Christ is our profound interior Savior.

The Intimate Christ, the Celestial Fire, must be born in us, and is in reality born when we have advanced quite a bit in the Psychological Work.

The Intimate Christ must eliminate from our Psychological Nature the very causes of error — the CAUSE I-s.

The dissolution of the causes of the EGO would not be possible while the Intimate Christ has not been born in us.

The Living and Philosophical Fire, the Intimate Christ, is the Fire of the Fire, the pure of the pure.

The Fire envelops us and bathes us on all sides; it comes to us through the Air, through the Water, and through the Earth itself, which are its conservators and its diverse vehicles.

The Celestial Fire must crystallize in us; it is the Intimate Christ, our profound interior Savior.

The Intimate Lord must take charge of all our Psyche, of the Five Cylinders of the organic machine, of all our Mental, Emotional, Motor, Instinctive, Sexual processes.

The Cosmic Christ is formed by all the Individual Christs of a Galaxy.

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